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WEEKLY REVIEW.

—The Bishop of Bombay has suspended the Rev. W. S. Barker, Missionary S. P. G. at Ahmednuggur, from the exercise of clerical functions for a period of three months, because of his administering the Lord's Supper to a corpse, as mentioned by us a month or two ago. Almost every body is shocked at the idea of such a profanation of the Lord's Supper, and we ourselves spoke strongly of it a month or two ago. But can we wonder very much that a clergyman holding what are called high-sacramentarian views should be betrayed into the idea that the soul of the dead man would somehow be profited by the communication of the mighty elements? Leaving Mr. Barker out of the question, there are many Anglican ministers who seem to think there is a divine efficacy in the elements, apart from the spiritual state of the recipients. It is a fearful desecration of the Lord's Supper to invite to its participation those whose lives declare emphatically that they have no heart-union with Christ. Such persons are dead in trespasses and sins; they are spiritual corpses, if we may so speak. The great Head of the Church looks down upon a great deal of this kind of profanation.

—A singular *illustration* of our remarks about the feeling toward Christianity engendered by Mahomedism, has just been given by Sayed Ahmed Khan, author of a commentary on some books of the Old Testament, and said to be the most enlightened Moslem of N. India. He is much distressed at the thought of the orphans brought up by missionaries in this country, and proposes to Hindoos as well as Mahomedans to save the orphan children of this country from such a sad fate, by founding an Orphanage at Aligurh to be controlled by a joint Committee of Hindoos and Mussulmans, special care being taken that their respective religions may not be interfered with. The Hindoo children are to be carefully brought up as Hindoos and the Mahomedan children as Mahomedans. Here we have "a most enlightened Mahomedan" doing his utmost to guard Hindoos from being converted to Christianity. It is the fashion with some English writers of this day to glorify Mahomedism as a system calculated to rescue the heathen nations of the earth from their heathenism, and as a system that Christians must respect. But it is sufficiently evident that Mahomedism begets a state of mind more antagonistic to the Gospel, than to any thing else. The devotion of the Moslem to monotheism, does not hinder him from taking under his patronage all the gods and goddesses of the Hindu pantheon rather than that a deserted Hindu child should be in danger of putting its trust in Christ. The *Lucknow Witness* well remarks:

"It is marvelous to see an enlightened Moslem exhorting Hindus to save their children to idolatry and polytheism, and calling upon the Hindu by the name of his gods. Can it be possible that he does not know that in very many instances these orphans have been rescued from the jaws of death by the missionaries, or from a shame at the hands of Moslems and Hindus worse than death, gathered sometimes from the jungle where they were exposed, or from hells of pollution that may not be described? Is it an act of "tyranny" to take such exposed and helpless children, and clothe and feed and train them for usefulness? And this charge of *zulm* and mercilessness is from a man who, in the very same paper, is beating up for subscriptions and the organization of a Society to send men to England for greater enlightenment."

We have a thousand times had occasion to see the fact exemplified that the Mussulmans of this country side eagerly and passionately with Hinduism, when the question is between Hinduism and Christianity.

—The account of a controversy with a Roman Catholic Padre, in our last issue, was taken from the *Indian Chr. Herald.*

—Since Sir Richard Temple became Governor of Bombay, April 30th, he has, among other things "done" Sindh, and expects to "do" Kattyawar next week. And this at a time when most Englishmen in India think life insupportable except at the hills.

—In the Report of the Madura Mission it is stated that the failure of the usual rains is ascribed by the people to the work of the Survey and Demarkation Department in *fixing boundaries for lands all over the district.* Others say that the railroad has stopped the rain, the thunder of the skies having taken umbrage at the thundering noises of the locomotive.

A contemporary informs us that the subscriptions to the Umballa Sweep amount to 2½ lacs of rupees; the first prize will be Rs. 150,000, the second Rs. 56,000, the third about Rs. 20,000. The tickets cost Rs. 10 each; 25,000 tickets have been sold; consequently 24,997 people in India have the pleasure of throwing away Rs. 10 each, at a time when thousands of poor creatures are perishing for want of food. The money is worse than thrown away; the three individuals, who get get it out of the pockets of the 24,997 are none the better for it, as the history of the gamblers abundantly shows. The whole thing is demoralizing, and if all the facts were known and *looked at*, all right-minded, persons would refuse to have any thing to do with it. Government has failed to put down these sweeps, simply because of a technicality.

"As the law now stands, the Government are powerless to interfere with the secretaries of sweeps, so long as they do not infringe the law by keeping an office for the purpose and receiving money across the counter. The Government can do nothing more than prevent newspapers from publishing their advertisements, and even this prohibition is not practically very successful, and it is, we think, well for the community that it is not. The gambling virus is inherent in all—especially all Englishmen, when horseflesh is concerned—and must and will find vent in one direction or another. It can hardly find a more innocent outlet than in the Indian sweeps.

We are truly sorry that our contemporary should report so unfavourably of the gambling virus inherent in Englishmen. It is admitted that these sweeps are in contravention of the law of the land, except by a technical subterfuge. How is this likely to tell upon the Natives of this country? Can we expect them to have any profound regard for the laws, when so many Englishmen make light of them, with the encouragement of leading journals? There is a great deal in English literature on the subject of gambling, and we think our contemporary might have found something more to the point than the following:

Charles Lamb in his essay on the "Illustrious Defunct" says, talking of the lottery, "Ingrates that we are! are we to be thankful for no benefits that are not palpable to the sense, to recognize no favours that are not of marketable value, to acknowledge no wealth unless it be counted with the five fingers? If we admit the mind to be the sole depository of genuine joy, where is the bosom that has not been elevated into a temporary Elysium through the magic of the lottery? Which of us has not converted his ticket, or even his sixteenth of one, into a nest egg of Hope, upon which he has sate brooding in the secret roosting-places of his heart, and hatched it into a thousand fanatastical apparitions? By the simple charm of this numbered and simple rag, gamesters have, for a time at least, recovered their losses, spend-thrifts have cleared off mortagages from their estates, the imprisoned debtor has leapt over his lofty boundary of circumscription and restraint, and revelled in all the joys of liberty and fortune, the cottage walls have swelled out into more goodly proportions than those of Bancis and Philemon; poverty has tasted the luxuries of competence, lobour has lolled at ease in a perpetual arm-chair of idleness, sickness has been bribed into banishment, life has been invested with new charms; and death deprived of his former terrors."

It would have been better for Charles Lamb, if instead of stimulating his imagination by lotteries and by the wine-cup, he had sought to adapt himself to the realities of life. We have yet to learn that it is a good thing for men to fool themselves with these flights of fancy. These balloon ascents often cost very dear.

—There has been a grand fall of rain in Madras and in other parts of S. India, and rain has also fallen in various parts of the Bombay Presidency. We may hope that we have now seen the beginning of the end of the famine. But the question will then be, In what part of India will the next famine appear? Like the ghost of Hamlet's father, famine in India only vacates one place to appear in another. And thus it will be till "He that judgeth in the earth" receives the honour that is due to him. He has given laws for the guidance of men and these laws are the conditions of happiness and prosperity; by their treatment of these laws men show how they are affected towards Him.

—In the Travancore Mission of the London M. Society, there are 3246 church-members. 227 were added last year. The baptized adults number 6265. There are 6 ordained missionaries and 10 ordained Native ministers.

—The Annual Soirée of the Bombay Baptist Church was held last Tuesday, and was largely attended by Christians of various denominations. Interesting addresses were made by the Rev. Messrs. Macpherson, Boyd and Row, and H. Conder Esq. The Rev. Mr. Urquhart, the pastor, presided. Some anthems and hymns added to the agreeableness of the evening.

—H. E. Sir Richard Temple held a Levee in the new Secretariate Thursday.

—The Rev. J. Small, having removed from Bombay to Poona, has been presented by the Native Christians of the Free Church Mission, Bombay, with a letter expressive of their regard and high appreciation and with a sandal-wood box as a token of their affection. We are glad to learn that Mr. Small has been joined by his wife and daughter, just arrived from England.

—We have received a number of Reports which we hope to notice, as soon as may be.

Miss Smiley, in a book called "Fulness of Blessing," makes a distinction between "blameless" and "faultless." She says:

"Such a distinction is clearly presented in the Scriptures. 'The very God of peace sanctify you wholly; and I pray God your whole spirit and soul

and body be *preserved blameless* unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it.' (1 Thess. v. 23, 24). So St. Paul prays; but the Apostle Jude goes further still, and commends the sanctified and 'preserved in Jesus Christ' unto 'Him that is able to keep them from falling, and to present them faultless before the presence of His glory with exceeding joy' (Jude 24). So then we may be *blameless* without being *faultless*; we are to be blameless *now*; we shall be faultless' *hereafter*: 'preserved blameless, and *presented* faultless.'"

A glance at the original will show that there is no foundation for this distinction. The word in Jude, *amomous*, might just as well be rendered blameless, and is used in other passages to indicate a present attainment of the Christian. Both of the words referred to in the above extract, occur in the following:

"That ye may be *blameless* (*amemptoi*) and harmless, the sons of God *without rebuke* (*amometa*) in the midst of a crooked and perverse nation among whom ye shine, as lights in the world." Phil. ii. 15.

"That we should be holy and *without blame*" (*amomous*), says Paul, in Ephes. i. 4.

We are asked—

"Is it right for an entirely sanctified believer to pray 'forgive us our trespasses as we forgive those that trespass against us'? If the believer be a minister of the Gospel is he justified in including himself in such a prayer in a mixed congregation?"

The Lord's Prayer is in the plural, and is for the use of a company of worshippers, and the one who leads in prayer prays representatively. We do not however content ourselves with this remark. We believe that a man may be sanctified up to the measure of his perceptions of duty and yet come short of doing 'the perfect will of God.' We have found the parable of the Vine and the branches very instructive with reference to this matter. "Every branch in me that beareth fruit he purgeth it that it may bring forth more fruit. Now are ye clean (purged) through the word which I have spoken unto you." It appears from this that the Lord has for us an expanding standard; as fast as we come up to it, it puts on additional proportions and retreats from us, to be again pursued and overtaken. The branch, abiding in the vine, receives the sap and fatness of the vine according to the measure of its capacity; but in receiving these, its capacity enlarges, and it will need to make a larger demand upon the Vine to morrow than it has made to-day. As the branch grows, its capacities grow and its needs grow. Thus Paul: "I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." "Let us therefore, as many as be perfect, he thus minded."

Christ is a perfect Saviour, that is, he is perfectly competent to save his people from their sins. His perfection appears in the perfection of his work. If there were a perfect physician, the evidence would be supplied by his perfectly-restored patients. It is for our faith to show what Christ is. The world is utterly sceptical with regard to Christ's power to save men entirely from sin, in this life; and will continue to be so until a worthier faith on the part of believers, furnishes the proof. "If our heart condemn us not, then have we confidence toward God, and whatsoever we ask we receive of him, because we keep his commandments and do those things that are pleasing in his sight." The latter part of this explains the first; it is when we are doing all the will of God that our heart condemns us not. But even in the case of an experience such as the apostle here portrays, may we not believe that God is proposing to the believer something beyond his present experience, which he is to press forward after with all eagerness and earnestness? Now just here, there may be failure. The Spirit has been received with reference to all apprehended duty, but the same Spirit is ready to show us something still beyond to be pursued, and we may be slow to enter into the mind of the Spirit in this matter. All truth must be wooed and won; it will not do to take it for granted that we shall be *made to see* everything. The safest experience is that in which forgetting the things that are behind, we press toward the mark for the prize of the high calling of God in Christ Jesus.

We are asked again—

"Is there such a thing as unconscious sin?"

It is certainly possible that even advanced Christians should come to the knowledge of obligations of which they had been unconscious. Paul, in 1 Cor. iv. 3, 4, says:

"I judge not mine own self. For I know nothing by myself; (rather, I am not conscious of anything in myself;) yet am I not hereby justified; but he that judgeth me is the Lord."

Although he was not conscious of any thing wrong in himself, he yet admitted that possibly the Lord had a higher conception than he had reached.

"In what light does God view the sanctified believer's walk? according to His exalted standard of purity and right, or according to the light actually revealed to him?"

Perhaps we may say, according to both. There is freedom from condemnation under the latter, and incentive under the former.

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SATURDAY, MAY 26, 1877.

CALLED OF GOD.

The word 'called,' so frequently found in Paul's epistles, is not always rightly understood. "Called *to be* an apostle," "called *to be* saints"; in these phrases, we think the words "to be" mislead; the word "called" has a distinctive meaning, and is intended to show that there was a summons or an invitation from God, recognized and embraced by the individual. Paul was thus brought near to God, and then commissioned to go forth in his name. Apostle means sent; Paul was brought near first, and then sent. "I have manifested thy name unto the men whom thou gavest me out of the world; as thou hast sent me into the world, so have I sent them into the world." The idea is to show that God takes the initiative in man's salvation, not only by providing a way of salvation but by so applying the word to the sinner's heart as to awaken the conviction that God invites him to receive forgiveness of sin. What is saving faith but the sinner's recognition of God's readiness to save him in Christ, and the sinner's assent thereto?' So every believer is a called one. Come unto me, says Christ to the sinner; it is when these words reach the heart of the sinner, carrying conviction of Christ's readiness to save him that he may be designated "called." "They who are the called according to his purpose," says Paul in Romans viii. There was a reason why Paul should make this thing very prominent in his epistles. Many of the Jews who could not resist the evidence that Jesus was the Messiah, were yet unable to admit that the Mosaic dispensation was a temporary one. Their minds were deeply imbued with the idea that the Jews were the peculiar people of God, and that no Gentile could have part or lot with them in the matter of salvation, unless he became a proselyte to Judaism, was circumcised, and kept the Jewish law. These persons were very much embittered against Paul, for his bold, positive, uncompromising disregard of the middle wall of partition. The construction they put upon his conduct was this: The great body of the Jews having rejected the Gospel, Paul, having an earnest desire to see some immediate fruit of his labour, had turned to the Gentiles, and preached a Christ equally available for Jew and Gentile. No circumcision; no sacrifices; no ceremonial observances; no Passover; only a single step from densest heathenism to the full benefits of Messianic redemption; "believe on the Lord Jesus Christ and thou shalt be saved." Wrong, wrong, altogether wrong. A device of man; it may have been prompted by good intentions, still, it is of man and not of God.—So these Judaizing teachers made it a point to visit the Gentile churches and show them the great mistake committed by Paul in thus ignoring the claims of God's law, and did their utmost every where to destroy Paul's influence. And many of the Gentile converts became unsettled by this teaching, and really imagining that they had been treading where they had no right to tread, began to put themselves under the law. This had been the case in the Galatian church, and Paul had found it necessary to write that glorious epistle and show them that they who are baptized into Christ have put on Christ, and are Abraham's seed in the highest and best sense. These Judaizing teachers made trouble in Corinth, and in fact wherever Paul had planted churches; instead of addressing themselves to the unconverted heathen, they bestowed their labour upon Christians, and their success was measured by the number whom they persuaded to receive circumcision. They were constantly a thorn in Paul's side, and it was a life-long battle that he had to wage for his Gentile converts, that they might be secured in the enjoyment of Christian liberty. So he is ever careful in his epistles to show first his own calling; he had been divinely called and commissioned; and secondly, the calling of the Gentile converts; it was God himself that had called them, enabling them to believe on Jesus, and giving them the Spirit, thus showing clearly that they too were of the elect. "Ye see your calling, brethren," he says to the Corinthians; "God hath chosen the foolish things of the world to confound the wise." Nor was this any after thought of God; a patched-up arrangement, consequent on the rejection of the Gospel by the Jews; from the beginning God had designed that salvation should be available, on the ground of simple faith in Christ, alike for Jews and Gentiles. Even before He had chosen the Jews, he had purposed that the glad tidings of salvation should be available for all; from the foundation of the world this thing had been pre-ordained.

And so, at the present day, the true church of Christ consists of all who have been thus called and chosen and drawn to Christ. "No man can come unto me except the Father who hath sent me, draw him." Men have the word of God applied by the Spirit to their hearts, and hear the voice of Jesus bidding them come; they come and received the seal of the Holy Spirit, and are appropriately designated, "called, saints." They are sanctified and sent into the world, even as Christ was; (see John xvii. 18). The true teacher will tell the convert to recognize the voice of God calling him, as Eli taught Samuel; and to seek the sealing of the Spirit, the witness of the Spirit that he is born of God. Any Church in which the ordinances of man are substituted for the work of the Spirit, in which Christ is put far off that the priest may be all in all, pronounces thereby its own condemnation. Let all, therefore, stand fast in the liberty wherewith Christ hath made them free. He that hath the Son of God hath life; he that hath not the Son of God hath not life.

WAS JESUS CHRIST A DISSENTER?

In our issue of October 21st, 1876, we made a remark to the effect that Jesus Christ was a dissenter. This met the eye of the Rev. Francis Gell, formerly a chaplain in this Presidency, now in England, and he sent us a tract written by himself, entitled "Was Jesus Christ a Dissenter?" Mr. Gell is now incumbent of St. John's, Chichester, endowment £16 a year, a good deal less than accrued to the poor curate of the last century 'passing rich on £40 a year.' But we have no doubt that the grateful parishioners of Mr. Gell see to it that 'he lacks nothing.' After receiving the tract, it slipped out of sight among the papers on our table, and only lately emerged into view. This explains our long delay in noticing it.

Mr. Gell gives an account of a conversation that he had had with "the Rev. Mr. ——, the leader of the Plymouth Brethren at ——" when he was "pressed by that estimable man to join the body to which he belongs." Mr. Gell says:

"I proceeded to show that the Lord Jesus came into a condition of things strikingly parallel to that

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in which we find ourselves. He found existing a ruined and corrupted Church, which was in possession of all revealed truth; but had so far overlaid it with lies, that by His own testimony against it the truth of God was "made void" and "of none effect." In speaking of it, He said, "The scribes and Pharisees sit in Moses' seat:" *i. e.*, they are in possession of the teaching office; they grossly abuse it, but the responsibility is their's. You must not, therefore, despise their office or neglect their teaching; you must not abandon the system on account of its abuses: on the contrary, "Whatsoever they command you, that observe and do." Relax no effort of holy obedience to these ungodly men in what is right; "but do not after their works, for they say and do not." "Thus clearly," said I, "we learn what to do in the Church of England by what Jesus did in the Church of His day and nation."

That part of the Jewish Church which affords a parallel to the Church of England, was the synagogue. "The synagogue was to the Jews exactly what our Church is to us."

It was an organization, devised indeed by men, but men under the guidance of the Holy Spirit, as Ezra was, primarily intended for the teaching of His Word, and, secondarily, for meetings for devotion,—in fact for maintaining the religious life of the nation. The ministry of Jesus was not worked out in the temple, for He was not a Levite, but in the synagogue. During His visits to Jerusalem, indeed, it is said 'He taught in the temple;' but I need not explain that this only refers to the public courts and colonnades of the temple, 'whither the Jews alway resort.' He could never personally enter the holy place, or perform one ministerial act within its walls. Wherever permitted, and till forcibly excluded, He remained in association with those heretics and hypocrites who filled the chief seats in the synagogue, which was then the established means of grace in the land. He listened patiently to their puerile rabbinisms: He bore meekly with their ignorance and their insolence; He recognized and obeyed their rules of order; and while He unmasked their hypocrisy, and exposed their perversions of Scripture, He most emphatically gave the sanction of His Divine wisdom to the system which they administered, though it was not Divinely appointed in any other sense than the Church of England is Divinely appointed now. And it should be observed *that this sanction was never withdrawn*, though the synagogue had become, probably in the majority of cases, a mere vehicle for the perversion of God's revealed truth. No man could denounce its corruptions in stronger terms than He, and yet no man could more distinctly lend to it the great authority of His co-operation. Trace His connection with the synagogue all through the Gospels, and you will see how little countenance the Separatists of His day received from His example; for, I suppose, there were then, as there are now, devout spiritually-minded Separatists. The Essenes, though not mentioned in Scripture, and but dimly seen in Ecclesiastical History, appear to have taken the same religious attitude towards the synagogue as that which 'the Brethren' have taken towards the Church of England. They were apparently faithful men, who sought a purity of discipline and a simplicity of faith not to be found among the worldly hierarchy of their secularized nation. Did the Lord Jesus sanction the abandonment or destruction of the established religion by word or deed? We have seen that by His significant example He did not. 'I ever taught,' said He, in describing His own practice, 'in the synagogue' (John xviii. 20); and this was said towards the close of His earthly ministry, at a time when probably many synagogues, especially all those in Jerusalem, were closed against Him. Lest we should limit the incidence of this example, or doubt how far it was to be followed by His disciples, we find their conduct in this matter is also carefully noted in the Acts of the Apostles. By Divine direction, as we cannot doubt, they continued to frequent the synagogue as long as they were permitted to do so; and when they could no longer speak freely in those of the Jews, they built synagogue-churches for themselves.

We have long been accustomed to this very line of argument, used in behalf of Presbyterians, Independents and other dissenting bodies. They constantly affirm this very thing, that their churches have been formed upon the model of the Synagogue. There is surely in the Church of England as by law established a great deal for which the Jewish synagogue affords no parallel. The synagogue was not an institution by itself, disconnected from the temple, the sacrifices, the festivals, the Sanhedrim. It was simply a department of the national Church, and as such was ruled by the Supreme Council at Jerusalem. But the question before us is not, how far the Church of England corresponds to the Jewish Church in the days of our Lord; but, was our Lord a dissenter or was he not? We further explain this question by remarking that it does not refer to the Jewish Church as God had appointed it or designed to be, but to the Church as it actually existed in the days of our Lord. What attitude did the rulers of that Church take up towards Christ? How was he regarded by those rulers? Did they give him the right hand of fellowship, or did they repudiate and denounce him? The answer to this is very simple. The rulers of the Jewish Church made a law to the effect that any one who acknowledged Jesus to be the Christ, should thereby be excommunicated, be put out of the synagogue. In the 9th ch. of John we have an account of one who was thus excommunicated because he insisted upon it that Jesus was from God. They wanted him to say that Jesus was a sinner and a deceiver; he would not; and suffered the penalty. Jesus found him, thus expulsed, and made himself more fully known to him, and then went on with the parables of ch. x, all suggested by this incident. In these parables he appears as the door of the sheep, and as the good Shepherd.

Jesus went every where, preaching, wherever the Jews congregated, in the open air, in the synagogue, and in the temple. There is abundant evidence that his presence in the synagogue was often most unwelcome to the synagogue-rulers. They opposed him to the utmost, but were restrained by the consciousness that the people sympathized with him, and by the awe which his wonderful works inspired.

Our Lord did indeed say: "The scribes and the Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do." But it is sufficiently evident that our Lord intended by this simply to point out that they were to be followed so far as they taught the word of God; for in this very discourse (Matt. xxiii.) he points out that they are blind guides, and that their teaching is very different from that of the Scriptures. Just in the degree in which men recognized him as from God, did they turn away from the Scribes and Pharisees and priests and elders. One of the first things that men took note of, was that he taught not as the scribes. In the Sermon on the Mount we have a very severe impeachment of the teaching of the Pharisees. From the very beginning of his ministry, it was understood that there could be no alliance of the Jewish Church of that day with Christ and his disciples, and the ruling party were always plotting how to put him to death. They at length made a decree that if any body knew where he w s, he should report it to them; which was virtually putting a price upon his head. Finally, he appeared before the representative and ruling body of the Jewish Church, and they condemned him to death for blasphemy

The inspired author of the Epistle to the Hebrews says: "Let us go forth therefore unto him without the camp, bearing his reproach." In this expression Christ is described as excommunicate.

If we concede then that an analogy is to be traced between the synagogue and the Church of England, it will still appear that Jesus Christ, as a religious teacher, was ostracized by the National Church. His teaching was considered to be "dissent" of the most dangerous type. The teaching of Christ was "he that cometh unto me hath everlasting life;" the teaching of the Established Church of that day was "he that goeth to Jesus as the Christ goeth to destruction."

Our Lord said to his disciples:

"If the world hate you, ye know that it hated me, before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John xv. 18, 19.

Here "the world" evidently means the Church of that day, for the opposition to Christ and his followers came from them, and it was from them that Jesus had chosen his disciples out. The words that follow this passage show plainly that this is the meaning.

Mr. Gell says:

We do well to bear with arrogant bishops, superstitious priests, or secptical deacons, the Herodians, Pharisees and Sadducees of our communion, if so be we may be found faithful, standing in our lot amid the ruins around us, working as opportunity offers in our appointed place, according to our light, and hopefully waiting for that "day" which shall declare every man's work, of what sort it really is.

We refrain from quoting the bitter and unjust words in which the writer speaks of the Churches of Christ in England, known as dissenting bodies. This is just one of the mischievous tendencies of the Established system to blind even good and earnest men to the piety and sincerity of those who differ from them by declining to be embraced in their system. But does the passage we have just quoted, find any support in the example of our Lord and his apostles? If Mr. Gell will "bear with" the Herodians, Pharisees and Sadducees of the Church of England, in accordance with the example of Christ and his followers, he will soon find himself with the most extreme of dissenters.

MAHOMEDISM AND THE EASTERN CHURCHES. III.

We have said that more than fifty evangelical churches have been formed in Turkey, since the American missionaries began their work there. The number is considerably higher. We clip the following from the Christian:

"The first Christian church in Constantinople was founded in 1846; there are now seventy-six in the Turkish empire, about a third of which are self-supporting and all self-governing. Four "Evangelical Unions" have been formed for mutual counsel and aid: one at Harpoot, in Mesopotamia, of twenty-six churches; another in Southern Asia Minor, of twenty-three churches; another in Central Asia Minor of eight churches; and another in Bithynia, of eleven churches. Connected with these churches are 3303 members, and congregations numbering 13,000, with a population of over 18,000 native Protestants."

This work of evangelization is one of the most notable facts of this century, and one that has a very great significance in connection with unfulfilled prophecy.

The eyes of many are now directed to the struggle that has just commenced between Turkey and Russia, and many are coming forward to point out what they learn from prophecy, or think they learn, concerning the future course of events. With much that is written on the subject, we cannot agree. What seems to us an utter misconception of the place of the Jews in prophecy, characterizes these writings.

The Jews were chosen in faith. They became the followers of Moses in faith, and were turned back from the borders of Canaan because of their unbelief. They entered it after forty years in faith. Whenever they fell into unbelief and idolatry, they were delivered into the hands of their enemies; and when their unbelief reached its climax, they were carried away captive by the King of Babylow. Repentance and faith procured for them again the privelege of returning. Thus the normal mode of setting forth God's favour to them as a people, was by restoration to their own land and freedom from foreign domination.

A Jew who does not recognize the divinely-appointed Messiah, ceases, by that fact, to be a Jew; for this is the highest form of unbelief. He cuts himself off from the community of God's people. Peter, quoting Moses, said to the Jews:

"And it shall come to pass that every soul which will not hear that prophet, shall be destroyed from among the people."

There is no promise to the Jews who reject Christ; for all the promises are Yea and Amen in Christ Jesus. The wrath of God abideth on him who believeth not in Christ. We are told that many Jews are now found in Palestine. Well, what then? They have no more right there than the Turk has. God rooted them out of the country

and scattered them abroad, because of their unbelief; and because of their unbelief he has continued to withhold from them the possession of the country, and must do so, until they submit to the Anointed One. Those that are there, are there as the Canaanites were, in days of old, in a state of subjection.

We are clearly taught in the New Testament how to understand the O. T. prophecies. Without faith it is impossible to please God. They that are of faith, they are the true Israel, "blessed with faithful Abraham." "If ye be Christ's then are ye Abraham's seed and heirs according to the promise." The very promises of the O. T. which seem distinctively Jewish, are in the N. T. show to belong to the Chritian. (2 Cor. vii. 16 vii. 1.) There is no hope for the Jews and no promise until the look to Jesus as the Messiah.

Prophecies in the O. T. relating to Messianic times, are, by the necessity of the case, couched in the phraseology with which the Jews were familiar. The favour of God is set forth under the type of restoration to the land of promise, and to the rights and privileges of the Jews. To get at the true meaning of these, we must translate them into N. T. phraseology. See, *e. g.* 1 Peter ii. 6-11.

It is generally thought that Ezkiel xxxviii. and xxxix. refer to an invasion of Palestine by Russia, involving great peril to God's people, and that the latter will be triumphantly delivered by some signal manifestation of the divine favour. This is probrbly a correct view; but it must be understood that God's people are always, necessarily, a believing people.

The 2nd verse of ch. xxxviii. should be rendered: "Son of Man, set thy face against Gog, the land of the Magog, the Prince of Rosh, Meshech and Tubal." This is the literal rendering, and the last three appellatives are supposed to designate Russia, Moscow and Tobolsk. (Gesenius says, "the Rossi, Moschi and Tibareni.") The prophet says:

"In the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel which have been always waste; but it is brought forth out of the nations, and they shall dwell safely all of them." 8.

There is much more for which the reader can consult the text. It is to the effect that the people of God in the land are in great peril through the presence of this mighty army, but shall be effectually delivered.

The London "Quarterly" of last January had an article on the Eastern Question, in which occurred these remarks:

"A very important point with regard to the Bulgarians is the success of the labors of the Protestant missions among them. The progress that they had made and were making, was producing a result which cannot be overestimated. They were not only introducing amongst the Bulgarians a good system of education; but their example, and the fear of their still greater success, were compelling the Bulgarian clergy to take measures to educate themselves and their own people. Wherever Protestant missions have been established in Catholic and Greek communities, the competition which their schools have produced has been as advantageous to the people as the teaching of the missionaries. Russia most energetically and decidedly set her face against these missions. If her influence were paramount in Bulgaria, they would be crushed at once. Under the Turks,—whether from indifference or toleration, it is scarcely necessary here to inquire,—they were allowed to exist and to flourish."

The fear of the missionaries labouring in Turkey is and has all along been, that if Russia should obtain power in Turkey, they would be deprived of the liberty of preaching the Gospel to the Christians in the land. Russia will not allow proselytism from the Greek Church, and possibly she would object to Protestant missionaries altogether, except among the Mahomedans.

If the prophecies of Ezek. xxxviii. and xxxix. refer to Russia on the one hand and to the evangelical churches in Turkey on the other, then it may be inferred that Russia will be successful in her conflict with Turkey, but will be restrained from adverse action against those churches by some other power.

NOTICES.

Zenana Mission Normal School. The object of this school is to train the daughters of Native Christian pastors, catechists and others, to aid in Mission work, either as Zenana visitors or school teachers and also to fit them to be good and useful wives for educated men. A thorough English and Vernacular education is given. Singing is also taught. For particulars apply to Mrs. Fallon, Zenana Mission House, Mazagon, Bombay.

Falkland Road Hall. To-morrow at 11 A.M., the Rev. I F. Row will preach the Quarterly Sunday-school Sermon for children and adults.

Praise and Prayer.

Praise the Lord for answers to prayers for the Sunday school at Mhow. Ask for conversions among the scholars. (Prayer was earnestly asked *last year for this school.*) Plead with the Lord that the erroneous doctrines being preached in Mhow, may be nullified by the Spirit of Truth. Plead earnestly and continually with the Lord for Mhow. That sinners may be brought to Christ; for an outpouring of the Holy Spirit on this place, and that we may witness a glorious revival here. Plead for a Baptism of the Holy Ghost on the Christian workers in Mhow—that the Lord's people may be quickened.

Epitome of News.

Saturday, May 19.

—A Madrid correspondent of the *Standard* gives a long account of a Bull-fight that took place there on *Sunday*, Apl. 15, in the presence of the royal family. Here is an extract or two: "A bull had knocked over in succession two picadors and disposed of their horses, when a third tumble called for the assistance of the cuadrilla. The bull was a large and ugly beast, with long sharp horns, and he was in the habit of returning to goad his fallen foes. Seeing him menace the picador lying helpless under the horse, Hermosilla, as was his duty, sprang to the rescue, closely followed by Frascuelo. Either would have sufficed to draw off the incensed animal, made rabid at the sight of the glaring *capas*. The two bull-fighters got too close to one another and caused in their feint a moment of pause, which enabled the bull to come at them like lightning with head lowered. Hermosilla managed to escape, but Frascuelo was caught from behind and raised off the ground, shaken on the horn, which had entered his thigh, and then again gored. The others hurried up to the rescue and drew off the bull which was on the point of again goring the wounded man. The whole scene had lasted but a few seconds, and a loud cry of horror burst from every part of the ring. Everybody sprang to their feet, from King Alfonso in the Royal box to the lowest rabble down near the barriers. Shrieks of anguish burst from the women, whilst others covered their faces with their hands or fans. Men of every rank and age could not refrain from uttering expressions of dismay and consternation, which were again renewed when the wretched sufferer, after rising to his feet, staggered a few steps and fell down pale and covered with blood, which streamed over his brilliant costume.

"He was carried to the temporary hospital which is in the outer part of the ring close to the stables and to the charnel house where the horses and bulls are dragged out after each corrida. There, in a small room, not very well lighted up, are several beds and a medicine chest with the surgical instruments necessary for any emergency. There also are always waiting a doctor and a priest. Close by there is a small altar, with chandeliers and a crucifix, upon which the dying bull-fighter can cast his last glance as the minister of his faith pronounces absolution and pardon over the sufferer. Frascuelo was conducted, or rather carried, thither, and several medical men gathered around him. They at once pronounced the wounds—three in number—to be very serious, as the horn had penetrated eight inches into the thigh and two inches into the perineal region.

"Already the impresario has informed the public through the press that a famed espada will succeed to Frascuelo, and next Sunday the crowd will soon forget the wretched man who is now dying in his darkened room of the Calle Jacometrezo."

—Colonel Nixon, Political Resident, Bagdad, is about to retire from the service, and Lieutenant Colonel Prideaux, Officiating Resident Persian Gulf, is to be the Resident at Bagdad.

Monday, May 21.

—*Bombay Gazette:* "We hear on the best authority that the Rev. W. S. Barker, Missionary of the S. P. G. at Ahmednuggur, has been suspended from the performance of clerical functions for a period of three months by the Bishop of Bombay, in consequence of his conduct in reference to the administration of Holy Communion to a corpse. When the statement of Mr. Barker's conduct was first publicly made, it was, we believe, received with general incredulity; now that it is confirmed surprise will, we anticipate, as generally be expressed, that Bishop Mylne has not interdicted Mr. Barker from exercising clerical functions for all time to come, at any rate in the diocese of Bombay."

"A new apostle of Hindu theology has sprung up in Madras, and is disturbing the minds of the more devout. One of the new articles of his faith is, "that the wearing the *oordhwapundrum*, or the perpendicular mark on the forehead, is punishable with severe *torments in hell.*" A native paper calls upon its readers for "sensible correspondence" to aid in "the solution of this important religious problem." What delusive will-o'the-wisps men do run after in the name of religion!"

—On the 8th instant Captain Harris, the Conservator of Orissa Ports, while proceeding from Hoorie Tolah to the False Point Light-House in the Alice, a small sailing yacht, placed at his disposal by the Government, fell over-board. It was blowing a strong breeze at the time, and the Alice was under a heavy press of sail. The accident occurred in about 6ft. of water, and the head boatman jumped overboard with a long bamboo which he struck in the ground, but Captain Harris refused to avail himself of the bamboo, and told the man to call the jolly-boat which was pulling towards him. He afterwards threw himself on his back, and when the boat reached him, he was found floating in that position, but insensible and quite purple in the face. A European gentleman was with him in the Alice and medical assistance near at hand; but these efforts, continued for some hours, were of no avail. He never recovered consciousness."

—Sir Wm. Hackett, Chief Justice of Ceylon, died of cholera at *Newera Ellia, 17th inst.*

—The telegraph has now been opened to Quettah, and messages may be sent to within 150 miles of Kandahar.

—The *Times of India* have conferred a favour upon their subscribers by issuing a Map of the Seat of War in Europe, giving a very good idea of the topography of the Danubian Provinces. The Map may be obtained at the office of the *T. of I.*

Tuesday, May 22.

—*Bombay Gazette:* "A religious *fakir* has just been sentenced by Mr. Justice White, at Calcutta, to four years' rigorous imprisonment, for causing grievous hurt. It appears that a barber was shaving a customer, when, without the slightest provocation, the prisoner stealthily came up, and snatching the razor cut off the barber's nose. The barber had just time to see the prisoner making off, when he fell on the road insensible. Running along razor in hand, the prisoner came on another barber similarly engaged as the first, and falling on him endeavoured to cut off his nose as well. Fortunately, he was not successful in his endeavour, but only managed to inflict seven superficial wounds about the second barber's face and arms. The prisoner was ultimately secured by the police. It seems he was under the influence of *ganja.*"

—"A sad accident took place in one of the compartments of the day train of Tuesday last from Jollarpett. Mrs. Forde, a lady belonging to a company of theatrical performers, was found dead in the carriage on the arrival of the train at Bangalore station. It would seem that the deceased had been ill of fever at Hyderabad for some weeks."

—There was a great storm in Madras, May 16-18; 21 inches of rain fell.

—*Times of India*: The Bombay Famine Report for the week ending on the 18th May shows that there are 354,976 people employed on relief work as against 319,208 last week. The increase is due to the increased efficiency of village inspection, and the fact that many who have hitherto been able to support themselves are no longer able to do so. Cholera is on the decrease in the South Mahratta Country, but is still prevalent in the Sattara district.

—Same: We wonder what unbiassed philanthropist pays for the following advertisement now being printed in the London papers:—"Wanted,

for Missionary Work in India and China, a number of men possessed of liberal minds, large hearts, deep religious convictions, and thorough stedfastness of purpose, who will aim at spreading the Gospel, not as a system of philosophy, but by confronting the heathen world with actual living illustrations of the Christ-like life of humility, self-sacrifice, and devotion. Great intellectual attainments, though of immense value, are not absolutely indispensable; but men who lack religious earnestness, stability of character, or the power to manifest tenderness and forbearance towards the stupid and ignorant, will be of no use whatever. Stipend, more than enough to live upon. Applications to be made to any of the Missionary Societies, according to the theological and ecclesiastical predilections of the applicant."

—A young pundit of Gujrat, says the *Rast Goftar*, whose attainments in Sanscrit have been the admiration of his brethren of Nassick and Poona, has lately attracted much attention among Hindoo *savants* by his bold renunciation of idolatry and its concomitant evils. He is a disciple of the Pundit Dayanand Saraswati, whose fearless advocacy of Vedic monotheism has created so much stir through the length and breadth of Hindoo society in this Presidency.

—A Calcutta correspondent of the *Lucknow Witness*, describes a taking of the veil in Calcutta by a girl of 16 years. He says.: I am often told by parents that schools conducted by nuns are safe and suitable institutions for the children of Protestants, and that in them their religion will not be interfered with. I would ask such to observe carefully the following paragraph in the address: "Having left the world, you will devote yourself to others; teaching little children, and instructing *them* to choose a life of perfection and devotion, as you, my child, have done," and this being the life-work of the teacher, will there not be a proportionate earnestness in the work that will render it all the more dangerous? Is it to be a matter of indifference to us that our children in their tenderest years, are taught to look on error as truth, and truth as error; that we voluntarily choose those to instruct them who are bound by the most sacred vows to impart such teaching? Let such parents examine for themselves the ordinary class-books used in Roman Catholic schools, and then judge. My sole object in writing the above account is that some well-meaning but deluded parents may be led by a statement of facts to withdraw their children from such schools. These opportunities are valued so highly by Roman Catholics, they will receive the little ones gladly on any terms; but is it consistent in Protestant parents to avail themselves of such instruction? Is there not rather a fearful responsibility incurred by parents in this respect? A family with whom I am acquainted sent their daughters to a convent to be educated: the result was that three lovely girls chose the life of a recluse, and the poor mother was left to a desolate old age; deprived of the children whom God had given her, she spent days of loneliness, made darker still by the loss of her sight. My heart has often ached at seeing her left alone, forsaken by those whom God's Word would have taught to tenderly care for her."

Wednesday, May 23.

—The captain of the Saint Anne, a vessel that returned to the Madras roads which she left last week when the expected cyclone was announced, reports that when about sixty miles at sea in the direction of Pondicherry, the first officer spoke a vessel believed to be The Witch, which had also left the roads The weather was very violent at the time, and a high sea running. Shortly afterwards a trough was seen in the sea and the vessel had disappeared, and from the amount of wreckage afterwards observed by the officer of the Saint Anne near the same spot, they allege that they have every reason to believe The Witch suddenly went down.

—*Overland Mail*, May 4: A terrible fire has occurred at Constantinople. Five hundred houses were destroyed.

Sir Bartle Frere opened the South African Exhibition, at Cape Town, on May 5.

The Bank rate has gone up from 2 to 3 per cent.

Amongst the deaths recorded this week are:—Lord Sudeley; Sir John S. Ribton, Bart.; Major-Gen. F. E. Voyle, Bengal Army; Col. G. W. Horton, 71st Light Inf.; Major W. D. Palmer, 10th N.I., B.S.C.; the Hon. Mrs. Wm. Byron; Mr. John R. Reeves, F.R.S., F.L.S., formerly H.E.I.C.S., China; and Mr. G. F. Hampton, late major Hyderabad Contingent.

The *Daily News* publishes the following special telegram, dated Alexandria, April 30:—"Steamers from Jeddah report great excitement there and in all the towns of Arabia. Recruiting and drilling are everywhere going on, and a large number of volunteers are offering themselves. The Sheriff of Mecca is sending the Sultan 4,000 troops, fully equipped."

—*Word and work*: "At the opening of St. Agnes' Church, Kennington Park, in January, the Bishop of London refused to consecrate the edifice until a full-length figure of the Virgin and Child, surmounted by a crown of glory, was removed. Last week, however, the figure was replaced with the consent of the bishop, the only change being that the crown of glory is removed, and it is said that it needs a minute scrutiny to see that any alteration has been made. Bishop's scruples appear to be rather elastic."

—*The Times*: A very curious tragedy has lately occurred in the town of Cervera (5,000 inhabitants), Province of Logrono, Spain. The details are given by a number of newspapers, but the following is an account translated from the *Imparcial*:—"A rich proprietor, well known in the country for his advanced opinions, refused on his death-bed to accept any spiritual help, notwithstanding the prayers of his family and the advice of his best friends. There was a moment, however, when it was thought that the patient had modified his determination; the priest of the parish presented himself by the side of the dying man, but finding that he persisted in his refusal, he retired precipitately, saying aloud to those who were present, that after the death of the reprobate, the devil would come in person to take charge of his body and conduct him to hell. Two days after, the family were watching over the corpse of the relation they had lost, when the door of the mourning room was suddenly thrown open, and an indefinable being, dressed in scarlet, smelling (*apestando*) of burnt sulphur, and dragging an immense tail, presented himself before the mourners, who, full of terror, rushed away from the room. On hearing the screams of these people, a man-servant, who was in the next room, snatched up a revolver and entered the scene of the scandal. As may be supposed, he stood terrified at the sight of the devil; but thinking that it would be better to kill his infernal majesty than be killed by him, he fired three shots at him point blank (*a boca de jarro*). Shortly after the family of the deceased found themselves face to face with the sacristan of the parish, *dequisé en diable*, with three shots in his breast and the foam of death upon his lips. The authorities at once interfered and took four priests into custody. On the following day the unhappy sacristan was buried."

—*Report of the Evangelization Society*: One of the most striking of these cases which has lately come under our notice is that of an avowed infidel, a notoriously wicked man. One of our working men preachers went to the village in which he lived and there began to preach the Gospel of God's love. Almost every person in the village went to hear him, and the infidel went among the rest. God's preached Word reached his heart. He came again and again. The Holy Spirit convinced him of sin, and before the Evangelist left the place he had the joy of hearing this man, so lately an infidel, profess his faith in Christ, and of seeing him surrender his sinful ways, and witness by a new life to the change in his heart. He would make no truce with the enemies which had so nearly been his ruin, but immediately burned all the infidel books which had been his pride, and the value of which he estimated at £5.

—The Rev. G. Nash Norton, missionary in Campinas, Brazil, says, in the *Missionary*, published in Baltimore:—"In towns where twenty years ago it might have been as much as a man's life was worth to declare himself a Protestant, the Gospel is preached with perfect security from Sabbath to Sabbath, and Protestant schools are crowded to overflowing.

"If I decipher aright the handwriting which the finger of Providence is silently tracing on the walls of the Roman Catholic Church of Brazil, the doom of this Church is written. The social influences which are at work in favour of the propagation of the Gospel and against the Romish dominion are many and deep-reaching.

"The mighty influence of the Gospel is felt almost every-where in Brazil. I believe that there is no city or town in which a missionary who could speak the language of the people has laboured for a year without being able to organize a church; and from regions where no missionary or Christian had ever trod have come up appeals for some one to go and baptize and receive into the Church men and women who had arrived at the knowledge of the truth by reading the pure Word of God."

—*The Christian*, Apl. 26: "Father Chiniquy continues to be remarkably successful in persuading his Roman Catholic fellow-countrymen in Canada to renounce the false faith and practice of that Church for the "faith once delivered unto the saints." Accounts recently to hand state that another addition of 400 has recently been made to the ranks of the converts. And if one may judge from Pastor Chiniquy's report of the difficulties and even persecutions which await perverts from Romanism in Canada, these "wholesale conversions" are by no means matters of form. The Pastor says in a recent letter to a friend in this country:—

"Many of them have lost everything in this world by giving up Popery. I know young men who have lost rich heritages; others, lucrative positions. All have had to cut the sweet social ties which connected them to their friends, brothers, sisters, and even loving fathers and tender mothers. They are cruelly denounced by the priests from the altars as renegades and outcasts. But many of them rejoice in the midst of these trials, and sing the praises of the Lamb who has made them free with his word, and pure with his blood.

—*Bombay Gazette*: "It is often assumed that the Turks have only to cross the Bosphorus in order to find themselves at home amongst their own people; but it would be difficult to name one province of Turkey in Asia in which the rule of the Pashas and their followers is not as heartily detested as it is in Europe; and we therefore say that if the Russians win Armenia they will become masters of all Asiatic Turkey from the Levant to the Persian Gulf."

—Same; Lahore, 22: Efforts are being made by the Akhoond of Swat to make the Shias of Tira and the Sunni tribes coalesce and join with his own disciples of Swat and Bijour, to engage in a *Jehad*; and he has written to the ruler of Kashgarh and of Der with the same object.

—The *Paix*, a Belgian journal, says, in reference to the movement for the exploration and civilization of Central Africa, in which the King of the Belgians has taken the initiative, that it is purposed to start two expeditions, comprising each about 1,500 men, of whom one-half are to be negro porters, nearly simultaneously, one from Loanda towards the east, and the other from Zanzibar towards the west. It is supposed that they will be able to meet on the plateau from which the Niger and the Zambesi descend, three or four months after their departure from the coast. It is certain that several millions of francs will be disposable for the enterpise in 1878.

Thursday, May 24.

—Five inches of rain fell at Secunderabad last Sunday.

—A letter from the Collector and District Magistrate of Ratnagiri, dated 7th May, reports that Mr. Johnston, his First Assistant, accidentally shot a native by name Sadhu bin Dhanaji Bandria while firing at a Bhekri. States that Mr. Johnston caused the usual enquiry to be made into the cause of death, and appends a translation of the Panchayatnama together with a copy of Mr. Johnston's own statement. Adds that Mr. Johnston is already making arrangements to provide for the widow and two children left by the deceased, and that he (Collector) will here-after report what provision has been made. Government attrrbute no blame to Mr. J.

—On Wednesday, 2nd May, the Ritualistic League for the Disestablishment of the National Church met in London, under the presidency of the Rev. A. H. Mackonochie, and finally settled its Constitution and arranged its policy and plans. The council consists of twelve clergymen and twelve laymen, the incumbent of St. Alban's, Holborn, being chairman. The meeting was unanimous and enthusiastic. More than 1,000 of the clergy have given in their adhesion to the principle as "the only practical method of securing relief "from Erastian tyranny and State injustice." Colonel Childers, who was present *ex gratia*, had, it appears, been authorised by a member of the Government to promise the Ritualists greater fair-play in the future; but the chairman and others expressed their mature conviction that any such offer had come too late. The only policy to insure spiritual freedom was disestablishment.

Friday, May 25.

—Ceylon correspondent of the *Madras Times*: "The expected withdrawal of Messrs. Cavelier and Peter's licences, whose days of grace are fast running out, will surely awaken the Church Missionary Society to the necessity of being up and doing. With the Rev. William Clark,—who is about to take a holiday trip to India, visiting Travancore and some other parts of the south,—much sympathy is felt in his present irksome and trying position. Some of his friends here keep asking in the public prints 'why does he not disregard the Bishop's injunction and go on preaching?' They forget that if he did this, he would shut himself out of court in the event of the Society he serves electing to adopt such a course of procedure for righting matters. It is not a want of courage in the reverend gentleman that keeps him

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silent. Those who know him best need no satisfying on this point, but rather an earnest wish to bring about a speedy settlement, and have as few complications as possible. It is questionable, however, if, after all, legal steps are the best way of meeting the difficulty. The glorious uncertainty of law being proverbial, it is possible the Missionary Society may be beaten, and if so, what then? Their position would be sensibly weakened, and many difficulties would be in the way of their reverting to other lines of action which are at present easily accessible. It would seem as if one of two safe courses are open to the Society—(1) the appointment of missionary bishops, or (2) the establishment of a free Episcopal Church. In St. Paul's Church, Kandy, the remonstrants against ritualistic practices have been, for the last few Sundays, perfectly deluged with High Church doctrine,—apostolic succession, fasting, confession, the seven sacraments, and other such pabulum have been unsparingly offered, until at last there has been a cry out or protest against any such mental saw-dust being given for spiritual sustenance. I suppose the object is to drive from the church all but Ritualists. It is really wonderful in times like these, when religious matters of deepest moment are questioned, and churches are shaken and being split asunder with the intensity of the discussions on points of faith, to find it possible to get together a set of men, willing to muddle what brains they have on such a barren matter as apostolic succession; and, as for the other subjects, a weak-minded man can be imagined, impressed strongly with his own incapacity and the dignity and sanctity of the clerical calling to which he belongs, adopting them. But the laity—it is supposed they have read history, and as one and all of the doctrines mean a return to spiritual bondage, it is most unlikely I think that any such teaching will now be adopted by them."

—Deaths last week, 778. By remittent fever, 335; by Cholera, 56.

—The Str. *Sumatra*, with English Mails for Bombay, left Aden on Wednesday, 4 p. m.

—A retriever dog has just done an act at Colombo, which should qualify him for the Albert medal. When the ship Julia Anu ran ashore, a difficulty arose as to how a line could be got from the ship to land in order to rescue the crew. Several ineffectual efforts had been made, when the captain bethought him of fastening a line round the body of the ship's dog (a fine retriever). The dog was thrown overboard, and at once swam with the line to the shore. Soon after the captain, his wife, and the whole crew were safely landed.

—*Friend of India*: "The Bishop of Calcutta in no uncertain tones proclaims his conviction that if the gulf which separates the two races is to be bridged over, the work must be commenced from the Native side. "The obstacles to the freedom of intercourse," he says, "lie on your side. Remove them, and you will find Englishmen in India the same as Englishmen in England, There are blots in your social customs which strike at the root of intercourse with us. Remove the blots, for politeness imposes a silence on us in respect to those terrible social subjects, about which we cannot possibly talk together. . . . There is no Englishman from the highest to the lowest who is not anxious to see the day when you will be admitted to a share in the Government. It is absolutely essential that you should rid yourselves of those social blots which militate against the formation of a high and noble character. . . . Intellectual qualifications are not enough, moral qualifications are required."

—*Friend of India*: "Nothing was wanting to prevent this war but a single strong, just, and disinterested word on the part of England: and it was not in Lord Derby or Disraeli to speak it. Within the knowledge of every one, the whole career of the latter has been that of a pure cynical self-seeker, whose ascendancy in the Tory party or, as he emphatically calls it, his "education" of that party, has shed none but malign influences upon the country. It is in complete consistency, we say, with his entire career, that the party he has "educated" in Parliament, and the school that supports him in the Press, scoff openly at the conduct of the nation being guided by considerations of humanity, honor, or morality. All *that*, we are impudently assured, is "gush." What we have to look after, is ourselves; our own "material gain or loss," as the *Pall Mall* tells us. There has never been a period in our history when doctrines of this order were preached as they are being preached at this moment, under the ascendency of this man. It was ever the custom of the nation heretofore, to look upon war as a solemn appeal to God for the *justice* of the national cause; and to regard an unjust war, a war for the defence of what was wrong, as incredibly guilty. This man has "educated" a large part of the country to believe with himself, that pure, cynical self-seeking, is the only safe principle of action for nations as well as men. Has it not made *him* Earl Beaconsfield? What will it not make the nation, if they will but allow him to make the same principle the controlling motive of its action? All else is but 'gush' and nursery sentimentality. And *Vanity Fair*, the *World*, the *Pall Mall Gazette*, Dr. Kenealy, Roebuck, and Valentine Baker go bail for it!"

Disraeli has helped forward the teaching here deprecated, but is surely not entitled to the exclusive credit of it. Generally speaking, England has the man that she wants.

Miscellany.

—Report of the Am. Madura Mission:

Hindrances indeed there are and discouragements. Caste has gained some ground, perhaps, through the change of feelings on the part of the heathen. Formerly a man of any caste whatsoever on becoming a Christian was utterly thrust out from all connection with his friends. Now all that is changed, and his friends will still grant him the amenities of life if he will only observe the rules of caste. He may even marry a heathen girl if he will do that. There is consequently a temptation to live within one's own people and keep apart from all others. "Caste feeling," says Mrs. Capron, "is the great hindrance in our largest congregation. It has been repeatedly said that its principal men could draw in large numbers from lower castes by their personal influence but that they shrink from the various tests to which it brings them. In fact they use this very personal influence as a repelling power."

Pastor Thomas declares that although the Christians have left off many bad practices, they have not fully given up the regarding of caste and the habit of drinking. The subject of temperance was a prominent one in the annual meeting in September, and attention has been drawn to it in the villages.

Strong drink is making havoc of some of our best talent, but as a general rule the sentiment of the Christians is in favor of total abstinence. In many places it is a condition of admission to the church. In Battalagundu a Wide Awake Society has been formed and numbers one hundred and fifty members in a dozen different villages. Its object is to keep the Christians awake to their duties and privileges; and all its members are required to make a declaration of love to the Saviour and devotion to His cause, and to promise that they will abstain from intoxicating drinks, devote the Sabbath to the work of the Lord and His worship and give a due proportion of their means for the establishment of His kingdom.

In July Marial, the efficient Bible woman of that place, was called to a higher service. She was young in years, but seemed ripe for the kingdom of Heaven. She had been married to a cultivator, and although well educated in the Madura Girls' Boarding School cheerfully went to the fields with the uneducated women about her, the only difference being that she was more careful in her dress and more faithful in her work than all the rest. As a Bible woman she afterwards showed the same spirit. The heathen women of another village invited her to come regularly and read the Bible to them. At the time of her death she was teaching a night school in which her own husband and other young men were learning to read. When her end was near her thoughts found expression in the words of hymns learned in school; and she died saying, "I am going home," "I am going home," "When shall I reach Mount Zion." Her female friends deeply felt her loss, and went about exclaiming, "Our precious one, our precious one is gone!"

On the same day another member of that church lost by cholera the three elder of four children. When the oldest of these, a boy of ten years, was dying his father wished him to ask the Lord to let him live a little longer, but he seemed to see the angels about him, and said, "They will not let me stay. There they are! There they are!"

In the Madura Dispensary there has been a total of 17,678 patients from 243 different villages, and 327 in-patients. Of these 10,084 were new cases; 4,202 medical, 5,144 surgical, 738 both medical and surgical. Of these cases 73 were Europeans, 224 East Indians, 3,709 Native Christians, 947 Muhammadans, 5,131 Hindus.

A native Christian woman is always in attendance at the dispensary to assist in the treatment of female patients, the number of whom has been unusually large. As we close the year arrangements have been made to pass over all these female cases, as well as those of infants and little children, to Mrs. Capron, whose special work among the native women in Madura in connection with the Madura Home will be a medical one. She will have trained and able female assistants and we look forward with no little interest to this very hopeful work. Mrs. Capron will also be able to follow up in their houses cases which would never appear at the dispensary among the out-patients, and in this way give not a little aid to Miss Sisson and other ladies who may be connected with the Home in their work.

The formation of one new church, the increase of communicants by 89 and of adherents by 406 the large accession at the close of the year of 27 out of 70 families in one village, the additional sale in a time of scarcity of Bibles and other Christian books to the amount of 180 rupees, the gain by 224 of those who can read the Bible, the addition of 25 rupees to the amount of fees paid for a Christian education, the increase in the numbers of those who have listened to the preaching of the gospel by nearly 23,000 the numbers in the several stations who are only waiting for the next administration of the Lord's Supper, to confess Christ before men, these all are tokens for the year that is past of the presence of the Holy Spirit, and of the still, small voice of God speaking in the chambers of many hearts.

—58th Report of the Bengal auxiliary to the London Missionary Society:

The statements repecting the work done in the course of the year that make up the body of this report have reference to an amount of Christian labour in connection with the churches and agencies associated with this Auxiliary Society, such as but few of the most earnest friends of the Society realize. There is the church at Union Chapel supporting its own pastor, paying all expenses of the Church and Sunday school, contributing towards the funds of this Society, and supplying a devoted band of Sunday-school teachers and other Christian workers to help in evangelizing the European, Eurasian and Native population in the neighbourhood. Then there is the church at Hastings Chapel, receiving only part of a missionary's time for pastoral work, and contributing to the London Missionary Society in recognition of those services, and to this Auxiliary Society for local missionary work, and yielding also its band of Sunday school teachers who instruct the European and Eurasian children of the neighbourhood, Sunday by Sunday. Then there is the Bengali Church at Bhowanipore, which has received no pecuniary aid from the mission for eight years. This church has been fruitful in providing for itr own pastor, conducting a Sunday-school for the children of the congregation, supplying voluntary teachers for a Sunday-school for Hindu boys, and occasionaly supplying preachers to proclaim the Gospel to the Hindus. Then there are the seven village churches with their resident evangelists, carrying on their work in co-operation with the pastor of these churches. Sacred song is being used by some of the members of these village churches as a means of publishing the Gospel. They go forth in companies of ten or twenty on a Sunday afternoon into the neighbouring villages, singing hymns, offering prayer, and speaking of the love of Christ to unbelievers.

Then again, there are the Educational agencies of the mission. There is the large Institution at Bhowanipore, with its 738 pupils, every one of whom receives from four to six hours religious instruction a week; and with its Sunday-school at which about 150 boys attend; and with its evangelistic services, in which hymns are sung to Bengali or English tunes, the scriptures are read, prayers are offered and addresses are given; and with its small but important class for theological students. Then there is the Anglo-Vernacular School at Behala with its 126 scholars, and the new school at Badooriah with its 177 scholars; every pupil of both schools being taught the Gospel. Then there are the Vernacular Boys' Schools, and the three circles of Village Schools, containing about five hundred pupils, all of whom are taught the simplest truths of the Gospel. Then there are the two Christian Girls' schools, and the five Hindu Girls' schools, containing in all 231 pupils, every child of whom is instructed in the Gospel. Then there are about fifty Hindu ladies visited in their houses, all of whom receive religious instruction.

Then again there is the Vernacular preaching carried on in the bazaars, and villages, and at festivals, with its manifold sermons, addresses, conversations, in ever varying scenes and circumstances.

Then again there is the work done in connection with Christian literature: the writing translating, editing, and circulation of books and tracts.

—Annual Report of Medical Work in connection with the London Missionary Society, Travancore;

The past year has been a very trying year in every respect. At the beginning of the year a severe epidemic of malarious fever raged in the South especiallp near the Hills. So many as 4908 cases have been registered and treated successfully, (principally by the Hypodermic injection of Quinine.) Ulcers of arm in cachetic patients followed in proportion of 15 in 100 only, but no dangerous results followed the same. The precaution of applying water dressing for 3 or 4 days after the injection generally averted inflamation and ulceration. Towards the middle and again at the close of the year we have been visited by cholera.

Gradually the faith of the higher castes of the country in the beneficial effects of European treatment versus native is becoming evident and in no year have we had such a large practice both in hospital and out of it among the Brahmins and Sudras as this year. The Native physicians themselves seek aid and advise patients to us; only this morning, a patient with both bones of the leg fractured, I found had been removed by the instigation of a native Vythian, who gave the following advice, "Go for a fortnight to Neyoor Hospital; and get the bones set, return then and we will attend you!" This

patient had just been told the previous day that in 4 or 5 days we should allow him to go about in a starch bandage like an eastern side patient who was moving about in the ward. Both of these patients professed to be trusting in Christ; the one who remains however is the only one I believe true in his profession, he is a Christian from Rev. V. W. Harcourt of C. M. S. Suviseshapuram. He has read through "James' Anxious Enquirer" and professes to have found peace in believing, and sent the following message to his loved pastor. "I am trusting entirely in Jesus and following his footsteps."

Selections.

SCIENTIFIC INFALLIBILITY.

THE dogma of priestly infallibility which once hung like a shadow over the realms of thought has largely been dispelled; and for generations every fact and statement pertaining to Christianity has been canvassed, sifted, and analysed by men of wide research and penetrative minds, and the result has been a growing unity and confidence in all the essential facts of Christian faith.

The scientists of to-day seem inclined to throw back the wheels of progress, and present for our acceptance the infallible statements which emanate, not from popes and councils, but from scientists, geologists, naturalists, and biologists; and as in the dark ages people were expected to accept the decisions of priests and popes without question, upon pain of excommunication here and perdition hereafter, so now persons are required to accept the deductions of the scientists of the present day under pain of being counted as fools, and sneered at as being far behind the age,

There is no more ground for the dogma of scientific infallibility than there is for the dogma of priestly infallibility. And there is more reason why ordinary men should be frightened out of their wits by the anathemas of geologists and naturalists, than by the fulminations of popes and councils. "Great men are not *always* wise," and it is a grave delusion to imagine that because a man is learned in one thing he must be wise in everything. The field of human knowledge is too wide to be thus canvassed, and the fact that a man may have acquired eminence in some special department of scientific observation, no more proves the soundness of his logic or the correctness of his conclusions in some broader field, than the fact that a boy is acquainted with the depth of a millpond proves him to be familiar with all the secrets of the sea.

A crooked and perverse generation have been for years striving to foment a quarrel between science and the Bible. The results have been very discouraging, for it is found continually that where the Bible is read most, there science in all its departments is in the most flourishing condition; while, on the other hand, those people who have never known the Scriptures are also most destitute of the knowledge of natural and physical science.

With scientific *facts* Christians can have no controversy, but they may demand to be assured that they not only have the *facts*, but the *entire facts* in any given case. Isaac Newton, who was a Christian as well as a scientist, compared himself to a child who, wandering on the seashore, had picked a single pebble cast up by the surging tides of time; but he made no pretensions to having explored the vast realms of mystery that lay before him. There are scientific theories which to-day rest upon the basis of certain alleged facts, but no one can tell how many other facts may be discovered which in a little while may entirely modify the aspect of the entire scientific question.

Besides, the vast majority of the facts of science upon which imposing theories are built are taken upon trust from the testimony of observers more or less careful, but in many things liable to mistake. Indeed, it is reported that a learned scientist who claimed to have traced the origin of the horse back to some now extinct animal in the geologic age whose hoof resembled that of a horse, and thus demonstrated that man descended from a mollusc, or monkey, or some other equally exalted ancestor, was criticised by one of the foremost horse fanciers in the country, as being incorrect in his representation of so common an animal as a *horse*; and if he did not know enough to properly describe a horse which he saw every day, what dependence could be placed upon his theorizing in regard to animals which have been extinct for countless ages?

The mistakes and blunders of scientific men are quite as numerous and as amusing as those of ordinary mortals. Indeed, I think it was a very learned scientist who demonstrated the impossibility of a steamship crossing the Atlantic, and whose theories were ingloriously put to shame by a vessel steaming into the harbour before the wise man's pamphlet was hardly out of press. The scientific *facts* of to-day may be changed or modified by other scientific facts to-morrow; and if scientific facts are so unstable, what shall be said of the mutations of scientific *theories*? The grandest and most magnificent absurdities of the ages have been invented and endorsed by men who boasted of their scientific acquirements; and unstable as the psesent shifting exhibition of scientific facts seem to be, scientific theories are yet more unstable,—they are lighter than vanity, and change almost as often as the moon. The sands of time are strewn with the wrecks of scientific fancies which have sprung from the teeming brains of men who boast their learning and ability; but which have perished for ever like shadowy phantoms of the night. Christian men have no quarrel with the *facts* of science. But when men who shift their positions from year to year, who blunder and mistake like other mortals in the common things of life; insist upon it that their unproved hypotheses, their new and unsettled theories, shall be accepted as law and gospel and common sense; they claim a scientific infallibility which intelligent men are as yet unwilling to concede. We are willing to listen, willing to investigate, willing to be taught, and in matters where scientific men have investigated and arrived at definite and *unanimous conclusions*, we are willing to accept their statements as the testimony of experts, and their conclusions as worthy of regard; but when their theories which can hardly stand without propping, and over which scientific men themselves wrangle and dispute and show no signs of coming to an agreement, are pressed upon us as authoritative, with all the marks of infallibility which distinguished the ages of darkness that are passed; we beg to be excused from accepting theories so crude, or statements so feebly sustained, and wait till time which tests all things, shall scatter the shadows, and bring fuller knowledge of the facts and a more perfect understanding of their relation to each other, thus enabling us to reach conclusions which we shall not be required to discard as soon as we have embraced them.

A volley of boiled peas will not batter down the fortress of Gibraltar: nor will the explosion of a fire cracker subvert the everlasting hills; and it will require more than the mere theorizing of a man who claims that he descended from a monkey, to expel the Almighty God from the universe which He has made, or hush the voice of the heavens which declare His glory, or the throbbing of the countless loyal hearts that are filled and strengthened by His grace and love.—*The Armory.*

CAPTAIN YONNT'S DREAM.

A STRIKING instance of the mysterious working of God to accomplish His providential deliverances is related by Horace Bushnell, in the fourteenth chapter of his work on 'Nature and the Super-natural, as together constituting the One System of God.'

"As I sat by the fire," says Dr. Bushnell, "one stormy November night, in a hotel parlour in the Napa Valley of California, there came in a most venerable and benignant-looking person, with his wife, taking their seats in the circle. The stranger, as I afterwards learned, was Captain Yount, a man who came over into California, as a trapper, more than forty years ago. Here he has lived, apart from the great world and its questions, acquiring an immense landed estate, and becoming a kind of acknowledged patriarch in the country. His tall, manly person, and his gracious, paternal look, as totally unsophisticated in the expression as if he had never heard of a philosophic doubt or question in his life, marked him as the true patriarch.

"The conversation turned, I know not how, on dreams, and he discovered a degree of inclination to believe in them. His wife, a much younger and apparently Christian person, intimated that probably he was predisposed to this kind of faith, by a very peculiar experience of his own, and evidently desired that he might be drawn out by some intelligent discussion of his queries.

"At my request he gave me his story. About six or seven years previous, in a mid-winter's night, he had a dream, in which he saw what appeared to be a company of emigrants, arrested by the snows of the mountains, and perishing rapidly by cold and hunger. He noted the very cast of the scenery, marked by a huge perpendicular front of white rock cliff; he saw the men cutting off what appeared to be tree-tops, rising out of deep gulfs of snow; he distinguished the very features of the persons, and the look of their particular distress.

"He woke, profoundly impressed with the distinctness and apparent reality of his dream. At length he fell asleep, and dreamed exactly the same dream again. In the morning he could not expel it from his mind. Falling in, shortly, with an old hunter comrade, he told him the story, and was only the more deeply impressd, by his recognizing, without hesitation, the scenery of the dream. This comrade came over the Sierra by the Carson Valley Pass, and declared that a spot in the pass answered exactly to his description. By this, the unsophisticated patriarch was decided.

"He immediately collected a company of men, with mules and blankets and all necessary provisions. The neighbours were laughing, mean time, at his credulity. 'No matter,' said he, 'I am able to do this, and I will, for I verily believe that the fact is according to my dream.' The men were sent into the mountains, one hundred and fifty miles distant, directly to the Carson Valley Pass. And there they found the company, in exactly the condition of the dream, and brought in the remnant alive.

"A gentleman present said, 'You need have no doubt of this; for we Californians all know the facts, and the names of the families brought in, who now look upon our venerable friend as a kind of saviour.' These names he gave, and the places where they reside, and I found afterward, that the California people were ready, everywhere, to second his testimony.

"Nothing could be more natural than for the goodhearted patriarch himself to add, that the brightest thing in his life, and that which gave him greatest joy, was his simple faith in that dream. I thought also I could see in that joy the glimmer of a true Christian love and life, into which, unawares to himself, he had really been entered by that faith. Let any one attempt now to account for the coincidences of that dream by mere natural causalities, and he will be glad enough to ease his labour by the acknowledgment of a supernatural Providence.

So much we learn from Dr. Bushnell, but who can tell the rest? Such histories are never fully written; the inside view is only seen by God himself. Who knows what prayers went up that night from fathers, mothers, wives, and friends, in far-off eastern homes, in behalf of those emigrants who had set forth upon their long and dangerous way? Who can tell the midnight groans and secret sighs of hearts that held communion with the Lord, and craved His blessing over the absent ones? And who can tell the uttered or unspoken pleadings that arose from that storm-beleagured band, who, perishing amid the rigour of that awfulwinter's cold, looked up to God when every earthly hope and help had failed?

Doubtless, if those rescued ones were called to tell *their* tale, we should find in this account not only a story of the wise direction of God's guiding hand, which selected perhaps the only man in California who had *means* to send deliverance to these distressed ones, and faith enough in the unseen to heed a divine monition, but also a most striking record of the wondrous virtue of prevailing prayer, poured out by souls in sore and deep distress.—*(Christian Herald.)*

FORTY YEARS OF MISSION LIFE.

By Rev. William Tracy.

I AM reminded that day before yesterday ended forty years from the day I left my father's house on my way to India,—forty years filled with mercies and with proofs of the divine faithfulness,—and forty years of unbroken pleasant intercourse with the officers of the American Board. When we left America we were told that five years was the average of European life in the Madura District, and we came with the expectation that we might possibly live that length of time, and do some little work for the Master. But now after forty years, we are still here, not so strong, certainly, as we once were, but still at our post; often weary *in*, but not *of*, our work. Forty years have made many and great changes in the district. Then, there were scarcely any native Christians, except a few connected with the regiments stationed here; now, there are over eight thousand connected with this mission, in hundreds of villages. Then, there were no churches except those at two stations, composed of mission helpers brought from abroad; now, there are thirty-two organized churches. Then there were no native pastors; now, there are seventeen, all engaged in mission service, and most of them in pastoral charge of churches. Then, our helpers were brought from other districts; now, nearly all our greatly increased number of helpers have been found and educated in our own mission. Then, it seemed an absurdity to the native mind to suppose that any Hindu would become a Christian; now, the prevailing feeling among intelligent natives appears to be that Christianity

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is, ere long, to become the prevailing religion of the country. Then, the government was doing nothing for the education of the common people; now, it is doing much for this object. Then, the prejudice against female education was exceedingly strong; now, the prejudice is giving way, and many females, old and young, are learning to read. Then, Tracts and Scripture Portions were given away to all who would receive them; now, they are sold. Then, no school fees were received; now, they are paid in nearly all our schools. Then, it was necessary to pay girls for attendance at school; now, they pay fees instead.

But time would fail me to tell of all the changes, moral and material, which have taken place. Much land still remains to be possessed; great obstacles are yet to be overcome; but a review of the past is full of encouragement for the future. I have seen far more accomplished than I once expected to see; and though age and infirmity warn me that I must lay down my armor before the final victory, I am sure that the kingdoms of this world will become the kingdoms of our Lord and of his Christ. By and by, we that sow and they who reap will rejoice together in the kingdom of our Father.—(*Missionary Herald.*)

TELEGRAPHIC NEWS.

Paris, 17*th May*, EVENING: After a violent speech made by M. Gambetta to-day the Chamber of Deputies adopted by 355 against 154 votes a Resolution brought forward by him that "the Chamber could only place confidence in a Cabinet which possessed freedom of action and governed on Republican principles."—It is expected that the Chamber of Deputies will be dissolved.—A new Ministry has been formed from the members of the Right Centre as follows:—The Duke de Broglie—President of the Council of Ministers and Minister of Justice.—M. Fourtau—Minister of the Interior.—M. Caillaux—Minister of the Finance.—Comte de Paris—Minister of the Public Works.—M. Meaux—Minister of the Agriculture and commerce.—M. Brunet—Minister of the Public Instruction and Public Worship.—The Duke Decazes and General Berthaut as Foreign Minister and Minister for War, respectively, retain office.

London, 18*th*: Latest advices from the seat of war state that 52,000 Russian troops are marching towards Simnitza, where it is believed, they will attempt the passage of the Danube.—Russian official despatches received from the seat of war in Armenia state that the Russian troops have captured two of the Turkish outworks at Ardahan and made a reconnaisance of Kars, the garrison of which place made a sortie, when a seriously contested engagement ensued, during which both sides lost many in killed and wounded.—The Turkish authorities are supplying arms to Circassia.—The Kashgar Envoy has arrived in London.—Parliament will be closed for the Whitsuntide holidays until the 31st instant.

Paris, 18*th*: The new French Ministry, which has been formed, is not at all popular.

Constantinople, 19*th*: Latest accounts from the Danube state that strong bodies of Russian troops are marching towards Olteuitza.—Three Turkish ironclads left here to-day with reinforcements for Batoum.

Paris, 19*th*: A calmer feeling prevails here in political circles. Marshal MacMahon has sent a message to the Chamber of Deputies adjourning it for one month, and stating that as two previous Ministries have failed to uphold Conservative principles, he cannot associate himself with the Radical party, and has resolved to maintain the *status quo* until the year 1880.—There was a tumultuous sitting of both Houses to-day prior to their adjournment. The Ministers preventing any discussion.—A manifesto has been issued by the Republican party urging the nation to firmly uphold the Republic.

London, 20*th*: Russian official despatches received from the seat of war in Armenia state that the Russian forces have captured Ardahan, together with sixty guns and a quantity of stores. The Russian loss is put down at 235 men. Advices from St Petersburg state that His Imperial Majesty the Czar will go next week to Ployesti, where the Russian head quarters are at present located.

Constantinople, 21*st*: No further news has been received from the seat of war on the Danube or in Asia Minor. The Sheik ul-Islam has proclaimed a holy war against Russia.

Bucharest, 21*st*: In to-day's sitting of the Roumanian Chamber of Deputies a resolution for declaring war against Turkey and favouring Roumanian independence was introduced and finally adopted.

London, 22*nd*: The British Ironclad Mediterranean Squadron has gone from Port Said to the Piræns.

Paris, 22*nd*: A wholesale change has been introduced into the French Prefectorial administration.

Constantinople, 22*nd*: A strong Turkish expedition has gone to Soukoum Kaleh to aid the Circassian insurgents.—Much rain has fallen in Roumania, causing floods, which have carried away the bridges and railways.—With reference to the capture of Ardahan by the Russians, it is stated that the Turkish garrison of the fortress retreated before the enemy. A strong Turkish force has advanced from Van towards Bayazid, but withdrew upon the arrival of Russian reinforcements. Several Turkish Ironclads are engaged in bombarding the Russian towns on the Caucasus Coast of the Black Sea.

Berlin, 22*nd*: Prince Bismarck has returned to Berlin, for the purpose of conferring with the Emperor William.

Paris, 22*nd*: *Le Temps* states that in consequence of the adverse articles which have appeared on the French Ministry it has been decided to establish a Censorship of the Foreign Press.

Belgrade, 23*d*: Warlike preparations are being made by Servia, notwithstanding that Russian has dissuaded her from such a course. Intervention on the part of Austria is probable should Servia make a move.

Athens, 23*rd*: There is an agitation here for war against the Porte.

Florence, 23*rd*: In to-day's sitting of the Italian Chamber of Deputies, Signor Melegari (Minister for Foreign Affairs) in reply to a question said that the friendly relations between Italy and France remained unimpaired.

Paris, 24*th*: The French Ministry have, at the request of the Spanish Government, ordered the expulsion of Don Carlos (the pretender to the Spanish Throne) from France.

London, 24*th*: Advices from Saint Petersburg state that His Imperial Majesty the Czar will go to Ployesti (the Head-Quarters of the Russian Army) on the 2nd June, when it is expected that the Russians will commence active operations on the Danube.

PASSENGERS SAILED.

Per. Str. *India*, 20th:

For Genoa.—Mr W C Taylor, Lt-Col Robert Williams, Rev J S S Robertson, Mrs Robertson, Mr R W Woodhouse, Mrs Woodhouse and one child, Mr W Echstein and one friend, Mr Haller Mrs Haller, and two children and two infants, Mr Gianoli, Captain J H Harrison, Mrs Rich, Miss Rich, Master Rich, Madame Marie Delons, Mr A F Sanderson, Captain Holmett, Col Miles, Mr and Mrs Bassano, Mr Thomas L Craister, Mrs Craister, and one infant, Mr J H Twigg, Ms W E Glascott, Miss Dyer, and Mr Joseph Avent.

For Napels.—Six Italian gentlemen

Per Str. *Pranksome Hall*, 19th:

For Liverpool.—Lieut Money, Lieut-Col C A Stuart, Capt and Mrs Ranking, three children and ayah, Mrs Maxwell and two infants, Lieut-Col and Mrs R W Hinsman, Mr and Mrs Steel, Mr and Mrs C Hexton, and Mr B Aitken.

Per P. and O. Str. *Surat* 21st:

For Southampton.—Lieut C J de Bourble, La Marquise de Bourble and infant, Mrs Prendergast, Mr J O White, Lieut-Col C Batchelor, Surg-Major F H O'Donel, Mr J O Potts, Mr A Paterson, Mr E Tyrrell Leiths and infant, Mr and Mrs T Collis and two children, Mr W Wicks, Lieut-Col H Rowband, Mr M S Howell, Mr Charles Mapp, Mr McGill, Mr and Mrs Bapty and two children, Mrs Holmes and infant, Mr S Prothouse, Mr J L Johnstone, Lieut Percy Hockin, Mr Payne, Lieut A T Holmes, Mr R G Glanville, Col Miles, Mr W Daly, Mr E J Oliver, Lieut Hutton, Mr G W Forrest, Capt A R Abbott, Mrs King Herman and two children, and Mr E B Eastwick.

For Brindisi.—Mr P S Melvill, Mr A M Gubbay, Lieut R Gardner, Col A Worgan, Mr J C Edwards, Lieut R H Brown, Capt A C B Wither, Capt Stewart and child, Mr Buelberg Mr A R S Pollock, Mr Warwick, Mr Callender, and Miss Read.

For Venice.—Mr W Blackh ll, Capt and Mrs C A Dodd, Mr Hastings Palmer, Mr J Nugent, Mr Geddes and Mr A E Reade.

For Aden.—Mr Hormusjee Cowasjee Adenwalla, and Lieut Col R S J Prendergast.

PASSENGERS ARRIVED.

Per Str. *India* 19th:

From Liverpool.—Mr and Mrs Bernstein, Mrs Bateman, Mrs and Miss Small, Mr W Richmond, Mrs Cantley, Mrs Walton, Mrs Collins and two children, Mr Whiltshire, child and ayah, Miss Bennett, Lieut Baller, and Mr M Murphy and two ayahs.

Per P. and O. Str. *Cathay* 22nd:

From Southampton.—Captain and Mrs Garratt, Miss Inskip, Rear-Admiral Corbett, C.B, Lieut Smallpiece, Mr W H Perry, Lieut Holmes, Lieut and Mrs Russell, infant and child, Sub-Lieut Hughes Mrs Whyte, Mr and Mrs Halpin, and Mrs Day.

From Brindisi.—Hon R West,

Domestic Occurrences.

MARRIAGES.

FOSTER—YOUNG—May 19th, at St hTomas' Cathedral, by the Rev. Dr. Maule, Phillip Hiram Foster, son of the late Phillip Madock Foster, of Liverpool, to Alice M. M, third daughter of the late Captain J W Young, C. R, I N, Superintendent, Bombay Marine.

CARRS—GEORGE—May 23rd, at St. Andrew's Kirk, by the Rev. D Macpherson, John Carrs, Esq., Secundrabad, to Miss Emma Mary George, Bombay—

COUSINS—INSKIP—May 24th, at St. Thomas' Cathedral by the Rev. Ward Maule, Mr Charles Cousins, Bombay, to Miss Elizabeth Inskip, of London.

DEATHS.

JESSON—May 16th, at Coompta, of heart disease, Mr Henry Jesson, Public Works Department, aged 38 years.

SPARKS—May 17th, at Shirwul, Elizabeth Augusta, wife of Charles E. Sparks, P. W. Department, aged 22 years.

FFORDE—May 19th, at Poona, Florence Mary, infant daughter of A. Browslow Fforde, Esq., aged 7 months.

BUTLER—May 20th, at Belgaum, Captain Charles Yates Butler 2nd (P. W. O) Grenadiers, aged 37 years

BUTLER—May 22nd, at Belgaum, the widow of the late Captain Charles Yates Butler, 2nd (P. W. O.) Grenadiers, aged 28 years.

Advertisements.

UNITED EVANGELISTIC SERVICE FUND.

Statement of Receipts and Expenditure

RECEIPTS						
Donations received and acknowledged in the Bombay Guardian				975		
Since received from A friend				3	2	9
Total Receipts...				978	2	9
EXPENDITURE.						
Rent of Building.						
Hire of Framjee Cowasjee Institute for 12 night services at Rs 35 each	420					
Ditto for 2 afternoon services at Rs 5 each	10					
				430		
Printing and Advertizing charges						
Anglo-Vernacular Press for printing hand bills and notices, and expenses of distributing the same	157	8	9			
Bombay Gazette Press for advertizing, and for printing notices with distribution of the same	79	10				
Times of India Press for printing and advertizing	76	12				
Caxton Press for printing 1500 copies of selected hymns in pamphlet form	64					
Native Opinion Press for advertizing Rev Narayan Sheshadri's lecture	1	8				
Rast Goftar and Satya Prakash Press for advertizing ditto	2	8				
				331	14	9
Travelling expences.						
Railway expenses of Rev Jos Taylor from and to Gooze at	30					
Travelling expenses of Mr. Kristna R Sangale and other Catechists from and to Ahmednuggur	76	14				
Travelling expences of Mr. R. V. Moduck from and to ditto	25					
				131	14	
Sundry Expenses.						
Paid Shapoorjee Framjee refreshments supplied	30					
Paid for breakage of a gas lamp globe at the Framjee Hall	3	4				
Paid for 18 receipt Stamps on cheques drawn on Bank of Bombay	1	2				
				34	6	
Total expenditure...				975	2	9

E. E.
W. E. Gordon,
Treasurer.

Bombay 24th May 1877.

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